THE Case of the JEVVES stated: OR The Jewes Synagogue Opened.

WITH

Their preparations in the morning before they go thither, and their doings at night when they come home:

Their practises in their *Synagogues*

And some select actings of theirs in ENGLAND, upon Record.

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The Case of the Jews stated,
OR,
The Jews Synagogue opened.

THe Jews had near 500 Synagogues in *Jerusalem*, and many in all the Cities of *Judea*; And from time to time as they are dispersed among the *Gentiles* labor to build them Synagogues among them; The 48 Cities of the *Levites* first began them, in which Jews called *Archisynagoges* were instead of Levites and Prophets. In their Synagogues they dispute and preach sitting. The Elders sit in Chairs, the meaner sort in seats, and the meanest of all on the floor upon mats. They pray in their Synagogues standing, and sometimes sitting.

When they were in *England* (as *Matthew Parris* hath recorded in 34 *H.* 3.) the Jews used every year to steal a young Boy (the child of a Christian, and to circumcise him, and then in their Synagogue sate in a solemn Assembly, chusing one of themselves to be *Pilat*, who out of their Devillish malice to Christ and Christians condemned the child, and crucified him to death; and this was discovered at *Norwich*, where they circumcised a Christian child and called him *Jurnin*, and condemned him to be crucified, it was discovered, for which four Jews being convicted were drawn at horses tails, and hanged on a Gibbet, and 18 Jews were drawn and hanged for thus crucifying of one *Hugh Lincoln*. There were banished 1605 l. in 18. Ed. 3. and their houses was given to the Master of the Rolls. By the Statute they were to wear all above seven years old, pee-

ces of woollen cloth on their breasts to be known.

In the morning before they go to their Synagogue, the Wife is to waken her Husband and the Parents their Children, who after thirteen years of age are subject to their Laws. They are to awaken before day, that they may make their morning prayer whilst the Sun is rising, and not later, for then they say is the time of being heard, from *Lam.*2.19. They then frame to sadness for *Jerusalem*, and pray for the rebuilding of that City. They say when they shed tears in the night the Stars and Planets mourn with them, and if their enemies decree any thing against them, those tears will blast it, from *Psa.*56.9. And that if any rub his forehead with those tears it will blot out certain sins there written, They say that in the beginning of the night all the Gates of Heaven are shut, and that there are evil spirits then sent into the world which hurt all they meet, but after midnight the Angels are commanded to open Heaven again, and that the Cocks in the World hear that voyce, at which they clap their wings and crow, at which they use these words, *Blessed art thou, O God, Lord of the whole World, who hast given understanding to the Cock.*

They use filthy blasphemous words when they go out of their chamber to the stool. They say they must not touch their bodies before they have washed their hands in regard of the evil spirits which have rested in the night thereon, and that if they should touch their eyes they should be blind, or if their ears, they should be deaf, the nose dropping, the mouth stinking, the hands scabbed, if not first washed, because their hands are venomous if not washed first, first they pour water three times on the right hand, then three times on the left, then wash them, and after the face, and mouth, and then they say, *Blessed be thou O God our God, King of all the world, who hast commanded us to wash our hands.*

When they come to the Synagogue to their mattins, they endeavour chearfulness, They make clean their shooes at the door, and he that hath Pantables must put them off, and at their entring in, cast in every one a halfpenny at the least into the treasury, and then bow themselves towards the Arke in which the book of the Law is, using certain words out of the Scripture, as in *Num.*25.5. *Psal.*5.7, and others, expressing a high esteem of the House of God.

Then

Then they begin to pray out of their Common-prayer book, in which their prayers are in Hebrew, in meeter, and after their first prayer they say 100 *Benedictions* grounded on *Deut.* 10. 12. *Now Israel what doth God require of thee*, they read not *Mahscheel* but *Meahscheel*, he requireth 100 which they have short, and twice a day repeated.

1. For the washing of their hands. 2. For the creation of man. 3. For that they are made full of holes, one of which if should be stopped they should die. 4. A confession of the Resurrection. 5. For understanding given to the Cock to discern day and night asunder, and with his crowing to awake them. 6. That God hath made them Jews, or *Israelites*. 7 The Masters that they are not Servants, The men that they are not women, the women that God hath made them according to his will. 8. That God exalteth the lowly. 9. That he maketh the blind to see. 10. That he raiseth the crooked. 11. That he cloatheth the naked. 12. That he raiseth them up that fall. 13. That he brings the captives out of prison. 14. That stretcheth the world upon the waters 15. That prepareth and ordereth the goings of man. 16. That hath prepared all things necessary for this life, 17. That girdeth *Israel* with strength. 18. That crowneth *Israel* with comliness, 19. That giveth strength to the weary. 20. That taketh sleep from the eyes, and slumber from the eye lids, &c.

Then they pray to be preserved against sins, evill spirits, and evil men; and confessing their sins, they comfort themselves in the Covenant made to *Abraham*, saying, *We are thy people, and the children of thy Covenant, &c. O happy we, how good is our portion, who every morning and evening may say, Hear* Israel, *the Lord our Lord is one God; gather us that hope in thee from the ends of all the earth, that all the inhabitants of the earth may know that thou art our God. Our Father which art in Heaven be merciful unto us, &c.*

Then after some other short prayers they go on to their Sacrifices, and they repeat an history of Sacrifice, and a prayer of the use of the Law, and how many ways it may be expounded. And then pray for the re-edifying of the Temple, and rising with great joy and acclamation, they sing a prayer of praise in hope thereof.

Then they read a long prayer, which they conclude with the

last

last words of the Prophet *Obadiah*, *The Saviour shall ascend into mount Sion to judge the mount of Esau, and the Kingdome shall be the Lords*; Which they spake in hope of the destruction of Christians, whom they call *Idomites*, and of their own restitution.

And in some of their private writings, which it is hard for any Christian to come to the sight of; They speak very blasphemously of Jesus Christ, and say that the soul of *Esau* entred into the body of Christ, and that Christ and Christians are no better then *Esau*.

Then they fall to singing again, and after that to prayer again turning their heads to the four corners and winds of the world, because the letter *Daleth* signifieth four, in their repeating the Lord is *One*, and *Echad* containing in numeral letters 245. whereunto they add three, *God our Lord is true*, in all 248. so many members in mans body, they make so many short prayers, saying a prayer secures each. They use words for charming of evill spirits, and working miracles. And they have another prayer which they call *Schone Esre*, that is *eighteen*, consisting of 18 particulars by which they think all sin is pardoned, of equal esteem as the Papists have the Popes Pardons, when they say it, one foot must stand on the ground as fully as the other, from *Ezek.* 17. *Their foot was a right foot*, and in it they use these words, *Holy, holy, holy, Lord God of Hosts*, at which they leap up three times as high as they can; and they say that he that speaks a word whilst the chief Chanter of the Synagogue saith this prayer shall have burning coles given him to eat after his death; And these 18 parts they say are for the 18. bones in the back bone, at the saying whereof they all bend it.

After this follows a Prayer against the Jews revolted to Christianity, against all Christians, saying, *These which are blotted out, shall have no more hope, and all unbeleevers shall perish in the twinckling of an eye, and all thine enemies which hate thee, O God, shall bee destroyed, and the proud and presumptuous Kingdome shall quickly be rooted out, broken, laid even with the ground, and at last shall utterly perish, and thou shalt make them presently in our dayes obedient to us.*

Then they pray for themselves, and for their Proselites, and rebuilding their Temple, the comming of the Messias, and restauration

ſtauration of their Kingdome, and pray for peace among themſelves, at which they go backward three paces, bow themſelves, bending their head firſt on the right hand, and then on the left, that they may not turn their hinder part on the Ark, and ſo with a ſlow pace they return out of their Synagogues.

The Good-wife againſt her husbands return home, ſweeps the houſe, that nothing may (as they ſay) diſturb his holy cogitations, and layeth him a book on the table, either the Pentetеuch of *Moſes*, or a book of manners to read, which he doth for about an hours ſpace.

About eleven a clock his wife hath prepared his dinner, clean meats purely dreſt, there is clean water, in which the houſhold firſt waſheth, then the wife, and laſt of all the Goodman, and muſt not keep on a ring on their finger, for fear ſome uncleanneſs remain under it, inſomuch that *Rabbin Akiba*, having but ſo much water as would ſerve either to waſh his hands, or quench his thirſt, hee waſhed with it, and dyed for want of more to drink: Then the maſter of the houſe cuts a cut of the cleaneſt and beſt baked part of the bread, and then ſetting it down layes his hands on it, giveth thanks, and breaking that off he hath cut, dips it in ſome broth, or ſome thing on the table, and eats it, and then takes the loaf, and cuts for the reſt, and the like for wine, or other drink, except water. Their bread they have in that honour, nothing muſt be ſet upon it, and they ſay that a Spirit called *Nabal*, is deputed to obſerve ſuch as (through negligence) tread it under foot, and to bring them in to poverty. They ſay that *Elias*, and every mans proper ſpirit attendeth at the Table, to hear what is ſaid if they talk of the Law; but otherwiſe an evil Angel cometh, and cauſeth brawls and diſeaſes. They have ſeveral bleſſings they uſe, and when they have done, there muſt not bee one crum left in their mouths. They pray in the place where they have eaten, or elſe they ſhall loſe the benefit of burial.

About five a clock, their Clerk, or *Scholæ pulſator*, knocks at their doors to give them notice of evening prayer, they go to the Synagogue and there they pray, and then the chief Choreſter or chanter, ſings a prayer, and they all ſing the prayer of eighteen parts uſed in the morning aforeſaid, and coming out

of

of his Pulpit, he kneeth down upon the steps before the Ark, and all the people fall down with their faces on their left hand confessing their sins, and praying for mercy and pardon, and conclude with prayer, and return home again.

In their time of pawsing between their *Vespers* and their *Nocturns*, if strife be between any, and reconciliation cannot bee made, then he which cannot reconcile his neighbour goeth to the Common-prayer-book, and shutting in, knocketh thereon with his hand, saying *Anikeloi I conclude the business*, as if he should say, I conclude praying, till mine adversary be reconciled to me, until which thing be effected, they may not pray further, though for divers daies together, when one party is stubborn. These praiers are much against Christ and Christians, and for the coming of their expected Messias.

At supper they behave themselves as at dinner, going to bed they put off their left shoe, before the right, and in their prayer *Psalm.* 5. must be their last words, *Commune with your own heart on your bed, and be still*, and if they cannot by and by sleep, it must be repeated over until they can, because they say thereby their sleep shall prove good to them. They lye with their heads toward the South, and their feet towards the North that they may bee fruitful (as they say) in male-children. And their chamber morals are so lascivious written upon their walls, as is unfit for chaste ears, besides their base words that they use against Christ, and against Christians.

1 Cor. 16. 22.

If any man love not the Lord Jesus, let him be Anathema Maranatha.

FINIS.